

the Liberator.  
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## A VOICE FROM DELAWARE!

At a large and respectable meeting of the people of color of the Borough of Wilmington, convened in the African Union Church, July 12th, 1831, for the purpose of considering the subject of colonization on the coast of Africa :

On motion, the Rev. Peter Spencer was called to the chair, and Thomas Dorsey appointed Secretary.

The meeting was addressed by Abraham D. Shad,

Junius C. Morell, Benjamin Pascal and John P.

Thompson, after which the following resolutions were unanimously adopted.

*Resolved*, That this meeting view with deep regret the attempt now making to colonize the free people of color on the western coast of Africa; believing as we do that it is inimical to the best interests of the people of color, and at variance with the principles of civil and religious liberty, and wholly incompatible with the spirit of the Constitution and Declaration of Independence of these United States.

*Resolved*, That we disclaim all connexion with Africa, and although the descendants of that much afflicted country, we cannot consent to remove to any tropical climate, and thus aid in a design having for its object the total extirpation of our race from this country, professions to the contrary notwithstanding.

*Resolved*, That a committee of three persons be appointed to prepare as soon as practicable an address to the public, setting forth more fully our views on the subject of colonization. The following persons were appointed: Abraham D. Shad, Rev. Peter Spencer and W. S. Thomas.

Signed on behalf of the meeting.

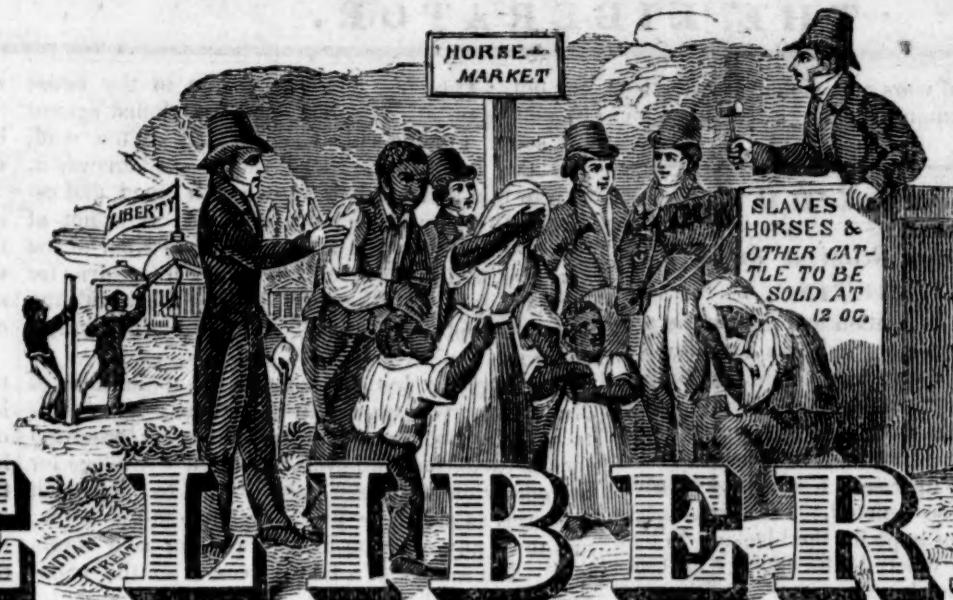
PETER SPENCER, Ch'm.

THOMAS DORSEY, Sec'y.

ADDRESS

Of the free people of color of the Borough of  
Wilmington, Delaware.

We the undersigned, in conformity to the wishes  
of our brethren, beg leave to present to the public,



VOL. I.]

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

[NO. 39.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE MANKIND.

[SATURDAY, SEPTEMBER 24, 1831.

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THE LIBERATOR.

A person cannot be a child of God, and live in the practice of that which his reason, his conscience, and Scripture disallow: and a man must be intellectually blind, not to see that all these faithful monitors absolutely and unequivocally condemn slavery and its abettors.—Brannagan.

in a calm and unprejudiced manner, our decided and unequivocal disapprobation of the American Colonization Society, and its auxiliaries, in relation to the free people of color in the United States. Convincing as we are, that the operations of this Society have been unchristian and anti-republican in principle, and at variance with our best interest as a people, we had reason to believe that the precepts of religion, the dictates of justice and humanity, would have prevented any considerable portion of the community from lending their aid to a plan which we fear was designed to deprive us of rights that the Declaration of Independence declares are the 'unalienable rights' of all men. We were content to remain silent, believing that the justice and patriotism of a magnanimous people would prevent the annals of our native and beloved country from receiving so deep a stain. But observing the growing strength and influence of that institution: and being well aware that the generality of the public are unacquainted with our views on this important subject, we feel it a duty we owe to ourselves, our children, and posterity, to enter our protest against a device so fraught with evil to us. That many sincere friends to our race are engaged in what they conceive to be a philanthropic and benevolent enterprise, we do not hesitate to admit; but that they are deceived, and are acting in a manner calculated most seriously to injure the free people of color, we are equally sensible.

We are natives of the United States; our ancestors were brought to this country by means over

which they had no control; we have our attachments to the soil, and feel that we have rights in common with other Americans; and although deprived through prejudice from entering into the full enjoyment of those rights, we anticipate a period, when in despite of the more than ordinary prejudice, which has been the result of this unchristian scheme, 'Ethiopia shall stretch forth her hand to God.' But that this formidable Society has become a barrier to our improvement, must be apparent to every individual who will but reflect on the course pursued by the emissaries of this unhallowed project, many of whom, under the name of ministers of the gospel, use their influence to turn public sentiment to our disadvantage by stigmatizing our morals, misrepresenting our characters, and endeavoring to show what they are pleased to call the sound policy of perpetuating our civil and political disabilities for the avowed purpose of indirectly forcing us to emigrate to the western coast of Africa. That Africa is neither our nation nor home, a due respect to the good sense of the community forbids us to attempt to prove; that our language, habits, manners, morals and religion are all different from those of Africans, is a fact too notorious to admit of controversy. Why then are we called upon to go and settle in a country where we must necessarily be and remain a distinct people, having no common interest with the numerous inhabitants of that vast and extensive country? Experience has proved beyond a doubt, that the climate is such as not to suit the constitutions of the inhabitants of this country; the fevers and various diseases incident to that tropical climate are such as in most cases to bid defiance to the force of medicine.

The very numerous instances of mortality amongst the emigrants who have been induced to leave this their native, for that their adopted country, clearly demonstrate the fallacy of those statements so frequently made by the advocates of colonization in regard to the healthiness of Liberia.

With the deepest regret we have witnessed such an immense sacrifice of life, in advancing a cause which cannot promise the least advantage to the free people of color, who, it was said, were the primary objects to be benefited by this 'heaven born enterprise.' But we beg leave most respectfully to ask the friends of African colonization, whether their christian benevolence cannot in this country be equally as advantageously applied, if they are actuated by that disinterested spirit of love and friendship for us, which they profess? Have not they in the United States a field sufficiently extensive to shew it in? There is embosomed within this republic, rising one million free people of color, the greater part of whom are unable to read even the sacred scriptures. Is not their ignorant and degraded situation worthy of the consideration of those enlightened and christian individuals, whose zeal for the cause of the African race have induced them to attempt the establishment of a republican form of government amid the burning sands of Liberia, and the evangelizing of the millions of the mahometans and pagans that inhabit the interior of that extensive country?

We are constrained to believe that the welfare of the people of color, to say the least, is but a secondary consideration with those engaged in the colonization project. Or why should we be requested to move to Africa, and thus separated from all we hold dear in a moral point of view, before their christian benevolence can be exercised in our behalf? Surely there is no country of which we have any knowledge, that offers greater facilities for the improvement of

the unlearned; or where benevolent and philanthropic individuals can find a people, whose situation has greater claims on their christian sympathies, than the people of color. But whilst we behold a settled determination on the part of the American Colonization Society to remove us to Liberia, without using any means to better our condition at home; we are compelled to look with fearful diffidence on every measure of that institution. At a meeting held on the 7th inst. in this Borough, the people of color were politely invited to attend, the object of which was to induce the most respectable part of them to emigrate. The meeting was addressed by several reverend gentlemen, and very flattering accounts given on the authority of letters and statements said to have been received from individuals, of unquestionable veracity. But we beg leave to say, that those statements differ so widely from letters that we have seen, of recent date, from the colony, in regard to the condition and circumstances of the colonists, that we are compelled in truth to say that we cannot reconcile such contradictory statements, and are therefore inclined to doubt the former, as they appear to have been prepared to present to the public, for the purpose of enlisting the feelings of our white friends into the measure, and of inducing the enterprising part of the colored community to emigrate at their own expense. That we are in this country a degraded people, we are truly sensible; that our forlorn situation is not attributable to ourselves is admitted by the most ardent friends of colonization; and that our condition cannot be bettered by removing the most exemplary individuals of color from amongst us, we are well convinced, from the consideration that in the same ratio that the industrious part would emigrate, in the same proportion those who would remain would become more degraded, wretched and miserable, and consequently less capable of appreciating the many opportunities which are now offering for the moral and intellectual improvement of our brethren. We, therefore, a portion of those who are the objects of this plan, and amongst those whose happiness, with that of others of our color, it is intended to promote, respectfully but firmly disclaim every connexion with it, and declare our settled determination not to participate in any part of it.

But if this plan is intended to facilitate the emancipation of those who are held in slavery in the South, and the melioration of their condition, by sending them to Liberia; we question very much whether it is calculated to do either. That the emancipation of slaves has been measurably impeded through its influence, except where they have been given up to the Board of Managers, to be colonized in Africa, is manifest. And when we contemplate their uneducated and vitiated state, destitute of the arts and unaccustomed to provide even for themselves, we are inevitably led to the conclusion that their situation in that pestilential country will be miserable in the extreme.

The present period is one of deep and increasing interest to the free people of color, relieved from the miseries of slavery and its concomitant evils, with the vast and (to us) unexplored field of literature and science before us, surrounded by many friends whose sympathies and charities need not the Atlantic between us and them, before they can consent to assist in elevating our brethren to the standing of men. We therefore particularly invite their attention to the subject of education and improvement; sensible that it is much better calculated to remove prejudice, and exalt our moral character, than any system of colonization that has been or can be introduced; and in which we believe we shall have the co-operation of the wisest and most philanthropic individuals of which the nation can boast. The utility of learning and its salutary effects on the minds and morals of a people, cannot have escaped the notice of any rational individual situated in a country like this, where in order successfully to prosecute any mechanical or other business, education is indispensable. Our highest moral ambition, at present, should be to acquire for our children a liberal education, give them mechanical trades, and thus fit and prepare them for useful and respectable citizens; and leave the evangelizing of Africa, and the establishing of a republic at Liberia, to those who conceive themselves able to demonstrate the practicability of its accomplishment by means of a people, numbers of whom are more ignorant than even the natives of that country themselves.

In conclusion, we feel it a pleasing duty ever to cherish a grateful respect for those benevolent and truly philanthropic individuals, who have advocated, and still are advocating our rights in our native country. Their indefatigable zeal in the cause of the oppressed will never be forgotten by us, and unborn millions will bless their names in the day when the all-wise Creator, in whom we trust, shall have bidden oppression to cease.

ABRAHAM D. SHAD,  
PETER SPENCER,  
WM. S. THOMAS,

MR. ADAMS'S ORATION.

Extract of a letter from an intelligent colored gentleman in Philadelphia:

I am filled with admiration after reading the Oration of the Hon. John Quincy Adams, on the last anniversary of American Independence, and am struck with observing your sentiments so completely expressed in it in relation to the creation of Man. No human power could deprive him justly of his unalienable rights; it must be arbitrary force, and not right, that makes a slave. If time permitted, I would enlarge on this topic; but presuming you have read the pamphlet, I shall abstain from expressing more at large my sentiments on a subject, which has always most deeply interested my feelings.

I think the Oration on Independence one of the best I have read, and is worthy of so great a scholar and so distinguished a statesman.

For the Liberator.

AFRIC-AMERICAN.

MR EDITOR—Your correspondent, 'A Subscriber,' has suggested the appropriateness of the term Afric-American, in lieu of the many common names which are made use of, to distinguish us from other American born citizens. It appears to me, that the suggestion is as absurd as the sound of the name is inharmonious. It is true, that we should have, and the time demands, a distinct appellation for us—we being the only class of people in America, who feel all the accumulated injury which pride and prejudice can suggest; but, sir, since we have been so long distinguished by the title, *men of color*, why make this change, so uncouth and jargon-like? A change we do want, and a change we will have; and when it comes, we shall be called, in common with others, *citizens of the United States and Americans*. I think we should no sooner subscribe to the term Afric-American, than the descendants of any part of the world, (natives of the United States,) would suffer the name of the country of their forefathers to be linked to the title of their native country.

With much respect,

A Subscriber and Citizen of the United States.  
Philadelphia, Sept. 1, 1831.

The Christian Examiner, for September, contains an interesting Review of Mr Stephen's invaluable work on the Slavery of the British West India Colonies. A writer in the Courier, alluding to it, says:

It is principally composed of extracts from that work; extracts which are of thrilling interest, but enough to chill one's blood to read. The abuse of slaves in the West Indies is ably pointed out, and their sufferings delineated. An account is given of the trial of four slaves for a murder. They were convicted. Subsequent to their conviction, the master of two of them was able to prove an alibi, and of course they were pardoned. The other two, however, who were convicted on the very same evidence, were burned alive! The article should be universally read.

THE ART OF PREVENTING SLAVE INSURRECTIONS.  
ILLUSTRATED IN FOUR CONSULTATIONS.

Meeting IV.—HENRY, CESAR, and ALFRED.

HENRY. At the close of the last meeting, I was about to observe, that while the white men have gloried in their war for liberty, they have made severe laws to prevent us from walking in their steps. A few years ago, they executed a large number of poor slaves for planning an insurrection for liberty. I am astonished at the blindness and inconsistency of these slaveholders. All their complaints of British oppressions, and all their praises of their own revolt, imply that it would be just and glorious in us to destroy them, that we may obtain our just rights; while on the other hand, all their cruel laws to prevent our following their example, speak in language, intelligible even to a slave, that the conduct of their fathers in making the Revolutionary war was wicked, and deserving of the gallows!

CESAR. What you have said, Henry, is very just. The white men are very inconsistent and very cruel. My master has again been abusing me, because he *suspects*, as he says, that I am discontented with my condition as a slave. I ventured kindly to ask him, whether he would be contented in such a state. He answered by curses and blows. I could hardly refrain from letting him understand which is the stronger man. But Alfred's lecture had

left a powerful impression on my mind; it had either softened or paralyzed my feelings. But, occasionally, when I reflect on the injustice of the white men towards us, and hear their vaunted of liberty gained by war, my soul seems to burn for revenge and for freedom. As a professed Christian, Alfred, you may be right in declining to be our Chief in a war for freedom; but answer me this question—Are those who have not made a profession of religion bound to observe those benevolent laws which you have mentioned? If not, Henry and I may yet proceed, and most of the slaves can join us—for few of them have been taught the Christian religion, either by precept or example.

ALFRED. I beseech you, brethren, not to indulge any of the passions of violence and war. They must be displeasing to God and injurious to yourselves. In answer to Cesar's question I would observe, that he who *knows* the will of God is bound to obey it. Not *our profession* but *his precepts* are the rule of our duty. Not the example of warring white men, but the example of Jesus Christ should be our guide.

HENRY. Are we, then, and our posterity, forever to submit to this state of degradation, rather than to destroy our oppressors?

ALFRED. It is better to suffer wrong than to do wrong. I hope, however, that God is preparing a way for our emancipation, more glorious than the one you proposed. He is stirring up friends for the slaves in all the United States, who plead our cause, and whose exertions will open the eyes of others, and cause a gradual change in our favor, till our freedom shall be effected. While others are thus engaged for us, it should be our care to avoid all acts of violence, and to display a meek and benevolent temper. This will excite sympathy for us under our sufferings, and increase the number and the ardor of our friends. You alluded to the intended insurrection at Charleston, and the cruel fate of many of our brethren. Had the white men duly considered that those unfortunate slaves acted on the very principles of their Revolution, and had the magistrates compassionately spared their lives, their conduct would have been more humane and noble, and would have had a much better effect. There was one circumstance in that affair which might be useful to both the masters and slaves. Information was given of the plot by *one* slave who had been kindly treated by his master. If the slaves were generally treated with such kindness, no formidable insurrection could ever occur. In this way the masters have their safety in their own power. The same thing may teach us the danger of attempting a violent insurrection, on account of the number of slaves who are kindly treated, and who, from the feeling of gratitude, would give information to their masters of approaching danger. Had the magistrates of Charleston spared the lives of all the conspirators, as a *reward* to the one who informed of the plot, this would not only have been a noble act, but an instance of sound policy. It would have encouraged others to give information in a similar case; but the course they took tended to increase their own danger. For who would be likely to give information in such a case, expecting that his oppressed comrades would be doomed to the gibbet? I hope, however, that we shall be restrained from all violent measures, from the noble principles of love to God, and a sacred regard to the precepts of the Gospel.

HENRY. I know that the thought of exposing my master and mistress was more than I could well bear; and I cannot doubt that some others are in a similar situation. But the reasonings of Alfred from the scriptures have had a still more powerful influence on my mind. I think I shall adopt his benevolent and forbearing principles, and do nothing for my freedom but what God can approve.

CESAR. When I first thought of ALFRED for a Revolutionary Chief, I was aware that he had a Quaker friend of considerable influence; and I could not but fear that he had imbibed the Quaker principles relating to war. But I was not aware of such testimonies from the scriptures against indulging the passions of war, which he produced; and as GREEN and MIFFLIN abandoned Quaker principles in a war for *liberty*, I had a hope that ALFRED would become the GREEN of the slaves, and conduct them to freedom and glory. But of that hope I am now deprived. Besides, when my passions are still, I perceive a beauty in his pacific principles that I never saw prior to his lecture from the scriptures. I was too hasty in adopting the motto of the white men, and I am willing to relinquish the sanguinary project. I must, however, still say, that if the principles and examples of the white men could justify any war, they would justify the course which I proposed, and *all I intended to do*. My confidence in each of you precludes the necessity of my cautioning you against reporting the project which I have now relinquished. But if what has passed between us could be published under fictitious names, I think it might be useful to the slaves and to their masters. I have a strong desire that the white men should see Alfred's reasonings from the scriptures; for it seems to me that many of them have never reflected on the requirements of the Gospel. Had they duly reflected, they would, I think, have seen, before this time, their imprudence and inconsistency in celebrating their own feats for freedom, while they enact the most vindictive laws to deter us from indulging the same passions, and asserting their own principles.

ALFRED. If the slaveholders would only adopt and exemplify the spirit of the Christian precepts, and cause the minds of the slaves to be properly imbued with the principles of the Gospel; they might be entirely freed from all danger of an insurrection. But if, instead of this course, they will still insult the slaves by glorying in their own battles for liberty, I cannot but fear that the consequences will be dreadful. Nothing surely could be more unwise than their present course of continually praising the feats of war,—and if they should persist in it, a heavy share of the guilt will lie on their own heads.

HENRY. You are right, Alfred, I see that you are right. Gospel principles in your heart have already set aside one projected scene of devastation and bloodshed. If the minds of all men were thus

imbued, the danger of wars and violent insurrections would cease from among men. Such principles must be Divine.

## THE COLLEGE.

From the New-Haven Religious Intelligencer.

### CITY MEETING.

We record with mortification and sorrow the proceedings of the city meeting held on Saturday last. Not out of regard for the African School, or College, as it has been called, for its location is a matter of policy, and our citizens have a right to say whether they will have it here or not; but on account of the spirit with which we have seen a sober and Christian community, (or one so reputed,) rush together to blot out the first ray of hope for the blacks. Where was the necessity, or where is the apology for those resolutions drafted by the committee and supported by the speakers, so entirely gratuitous and alien to the business of the meeting? Was it not humiliating enough for us to acknowledge, that the unrighteous prejudices of the country constrained us to deny the poor blacks a place of education? Do not principle, and virtue, and *republican equality*, bow down low enough, when we own publicly, that it is *prejudice*, the companion of weak and stingy minds—a prejudice too which is the fruit of our own cruelty and crime, that compelled us to cut off a portion of our fellow beings from knowledge and intelligence, and the blessings which follow in the train of those gifts? No, our citizens have run hotly and imprudently together on this occasion, and framed other causes of shame and reproach which are entirely gratuitous; and some of our public speakers who rank high ordinarily for wisdom and discretion, have stepped forward, we think, rashly, wantonly, and cruelly in this matter. We hold the reputation of all of them in too high esteem to take part in telling it abroad. Are we unnecessarily disturbed, or grieved without a cause, when those whose business it was fearlessly to stand up and stem this oppressive, inexorable prejudice—to show that it is but a limb of that accursed system of bondage which we all execrate and lament, and as such ought to be disowned by us—when such men, we say, join in and fan the flame, do we lament without a cause?

What is the purport of these resolutions and these speeches? What end can they subserve, other than to pass the winks to the slaveholder and the slave dealer, and say to them, 'screw on your fetters and put on the lash in your own way. You shall receive no molestation from this quarter. We will see to it that any risings of liberty here, "any sentiments favorable to the immediate emancipation of slaves" shall be put down, until you shall see fit in your own way, and in your own good time to do it.' Are these the 'tender mercies' to which the poor black is to be commanded? From whom, in the name of all that is merciful and just, are sentiments favorable to immediate emancipation to emanate? The 'municipal laws' of our slaveholding States are daily putting the day farther off, and tending to make bonds and stripes perpetual. Who shall be found then to preach the way of duty? Whose province is it to importune for mercy? Surely, 'judgment is turned away backward, and justice standeth afar off: for truth hath fallen in the streets, and equity cannot enter.'

It has not been our purpose to be reproachful, but rather to point out to our fellow citizens, reasons for self-reproach. For if every sober minded and humane man, who witnessed the spirit of that meeting and listened to the cruel and hope-extinguishing tone of its addresses, does not by this time heartily regret it, then are our boasted gifts of toleration, equality and freedom, blessings just skin deep, and no more.

To bear us out in these remarks, we beg our readers to compare the proceedings here recorded, with the doings of an assemblage in England, published in last week's paper. Let them weigh the authority of the names there quoted, and compare the spirit of the addresses there delivered, with the spirit which ruled the meeting on Saturday. *Five thousand* petitions have been lodged in Parliament, unequivocally declaring the voice of the British people, in favor of complete and immediate emancipation. 'In defiance of the threat of being deemed an enthusiast,' says one of the speakers at this meeting, 'disregarding the imputation of imprudence, and want of regard for the lives and liberties of the white population—I profess myself the advocate of the *speedy* and *entire* emancipation of every slave. I am not content to wait till it pleases the good judgment of their masters—until they, who, almost up to the present moment, have defended the system itself, and who contend that on the continuation of that system is embarked their own earthly prosperity—I am not content to wait until they shall grant us that boon. Well I know that if we depend on their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day, when England shall be able to boast that slavery no longer prevails in any of her dominions. I verily and in my conscience believe, that the time is now come, when with prudent precautions as to the manner, every slave may receive his freedom without the minutest chance of injury to the rights and properties of the other inhabitants. Nay, I go infinitely farther; I believe, as far as relates to the property of the white inhabitants, their interest will be most materially improved. Instead of living as now in perpetual fear and agitation; instead of exacting an unwilling, precarious labor under the influence of the lash, they would then have a body of laborers, who, if paid but a very small proportion in the way of hire, would discharge a double duty with satisfaction to themselves, and a benefit to their proprietors.'

[From the New-Haven Herald.]

Friends of Light and Liberty—

Our beautiful city is clothed in sackcloth. Our proud elms hang their heads. The temples of God, our halls of justice and our seats of learning break forth because of oppression. The slumbers of Davenport, Eaton and Ashmun are broken; and all the voices of the dead, who died for truth and liberty,

cry out, 'Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity. Behold, is it not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.'

On Saturday last, a meeting of the citizens of New-Haven was warned by the Mayor, 'to take into consideration a scheme (said to be in progress) for the establishment in this city of a "College for the education of colored youth," and to adopt such measures as may be expedient relative to the same, and to do any other business proper for said meeting.' But instead of a fair expression on the expediency of establishing such an institution here merely, we were called to give the fullest decisions for cruelty and oppression. For myself, I appeal to this community, to my enemies and friends, and to all residents present, if ever a viler and a heavier indignation has fallen upon any citizen for crimes of the blackest dye, than upon my head.

I had hoped that the principles of our fathers, of righteousness and liberty, were not to be invaded. My hope was false. Our high minded patriots, our law-givers, our greedy politicians, taking advantage of the excitement which prevailed concerning a question of local interest, were ready to bring out the cockatrices which they had hatched, and with the tongue of flattery to palm it off with all their pitiful sophistry upon the people, who had not given particular thought to more than one of the subjects introduced. I call for the annals of my country to show a specimen of more high-handed violence in the form of language than was used that day. I call for the annals of nations which we have so often denounced, to show any thing more unrighteous, as a whole, than the published doings of that meeting.—We, boasting of science and literature, shamelessly taking away the key of knowledge! We, proclaiming good will to afflicted nations, and kindness, with the same breath to the man of color, and yet shutting the mouth of truth in his behalf, and giving consent to the miseries of millions, whose cries have entered into the ears of the Lord of Sabaoth, and not in vain! And then, to cap the climax, to glory in our shame, and publish it to the everlasting disgrace of our city! The chemistry of the world cannot take the blot from our escutcheon.

With regard to the erection of another college here, every man certainly has a right to his opinion; but there should have been time given to the citizens to examine the subject. I have facts to state with regard to the history of that matter, which will show that in its early stages, while but a contemplated school, but of a high order, it was patronised by a body of literary men of this city. I shall show what the feelings of some others have been in other cities on the same subject. I shall show the reasons why this city was chosen for its location: some of them, perhaps, must now be retracted, although with much pain to my feelings. Suffice it here to say, that I will take all the responsibility of the idea of the college location, and if any disgrace attaches itself to the project of such an institution, I glory in it. On my head alone, if need be, let the unbroken indignation fall.

To suppose that men propose to alter the Constitution of the United States with regard to state laws, or to alter the laws of the slave states, over which the United States has, it is said, no jurisdiction, or to deliver the slave except through the force of truth, and that too operating upon the minds of the slaveholders themselves, and the states in which they live, either immediately or at any future day,—is a new field, for one, I can say, I have not entered. But that we have no right to propagate sentiments contrary to the laws of any kingdom, state or country, is to say that there shall be a consent to all the ruin of our fellow creatures throughout the world.—To call the freedom of thought and speech on such subjects unwarrantable and dangerous, is but to say that we will go back to the time, when *thought* was matter for the inquisition, and *expression* ground enough for the gibbet. Such doctrines are fit only for Don Miguel and the Pope of Rome. No argument is necessary to show both the folly and the wickedness of such sentiments.

But colleges for colored people must be put down. Light must be put out, and man either be a brute, or no further removed from it than will suit the convenience of the oppressor.

What folly in the *originators* of these resolutions, when, after the world has trodden down the colored man for ages, now, in the nineteenth century, to say in effect 'bind his fetters,' or what is worse, 'give none of the race a chance of intellectual elevation, and an extended sphere of usefulness'; to crush every full attempt to improve the immortal man, and then to presume that by the simple expression of these sentiments, to move the world in array against the objects of their persecution. Noble minded men throughout our country will look with abhorrence at such doctrines. Already there is a re-action here, and not only are men of our own city disgusted with the doings of the meeting, but it is declared, by gentlemen from the south, that we are no better than the Georgians.\* Now will the nullifiers rejoice, and perhaps give us credit for outstripping them, inasmuch as we profess to nullify freedom of speech on subjects of deep interest to man and our country. They may embrace the project of these doctrines, but cannot respect them. In return for casting down the pearls of truth and liberty, they will turn round, as occasion may serve, and rend them. The *good people* of the south will not thank them for such compliments. Many slaveholders, who yet stumble on the subject of duty, detect the principle of slavery, and will detest these worst of all doctrines, the slavery of the mind.

To the honor of some of our citizens be it recorded, that there was a respectable minority who voted in favor of acting on the resolutions separately; and

it is said by many that more than one hundred free-men of the city did not vote at all; when the final question on the resolutions was put, it was openly opposed by *five* or *six*.

From a letter which a gentleman, who is deeply interested in the proposed College, has received from the President of the Western Reserve College, dated Hudson, (Ohio,) July 20, 1831, it will be seen in what light the subject will be viewed in other places. I make an extract:—

'The statement of the Prudential Committee of the Board of Trustees on the question you propose, is just what I supposed it would be, viz:—that the object of this Institution is to diffuse largely as possible, the benefits of sound education and piety.—And the Board will rejoice to be instrumental of accomplishing those ends, in relation to injured Africa and her sons, not less than in relation to other portions of our world. We shall cheerfully receive the colored youth whom you mention, to all the privileges of this college—provided they come to us with the same testimonials of recommendation which are expected of others.'

The precipitancy of the citizens generally at the meeting, in adopting these resolutions, which has led to this unpleasant duty, I sincerely regret, and shall only resume the labor again as due to the oppressed people for whom I hope still to plead, and to my country, which cannot exist except by the principles of truth and justice.

SIMEON S. JOCELYN.

From the Boston Patriot.

COLLEGE FOR THE PEOPLE OF COLOR.

I was very much disgusted by reading an account of the proceedings at a public meeting in New-Haven, in relation to the establishment of a College for people of color in that place, and the comments of the New-Haven Advertiser, upon those proceedings. I have never thought that city the most eligible situation for the proposed institution, on account of the probability of jealousy and quarrels between its pupils and those of Yale College. I had supposed that this and other reasons might have rendered the people of New-Haven unwilling to have the new seminary among them. But, sir, I confess, I was not prepared for the ebullition of vulgar and unmanly prejudice which it exhibited in the proceedings and the editorial comments. Every word seems to me, to be dictated by that cruel and unreasonable contempt of the African race, which is too prevalent among persons of a different complexion.

It is intimated in the resolutions, that the college is intended as an engine to inculcate the doctrine of the right of the slaves to immediate emancipation, and therefore that its establishment would be an unwarrantable interference with the internal concerns of other States.—Though admitting the premises to be true, the conclusion would by no means follow, yet I must say that the object of the proposed institution is very much misrepresented. The object of the college would not be to inculcate any particular opinions upon the subject of slavery, but would be like other seminaries, to instruct the pupils in literature and science. The free people of color in this country, believe that their children cannot be educated at the colleges at present in existence in this country. They and their friends are therefore desirous of establishing a seminary where they can obtain a complete education without inconvenience. Is not the object a good one? Is not the scheme creditable to its projectors? It has no connexion with the rights of the slaves. The free people of color are at present generally ignorant and degraded. They are now exerting themselves to remove their ignorance and degradation, and by education to make the rising generation better men and better citizens. Ought their efforts for this object to be pressed or encouraged?

I hope that there is not another town in New-England which would be so barbarous and inhospitable as New-Haven, which would refuse to become the seat of a seminary of learning, and deny its shelter to a few children of an oppressed and persecuted race. There are in the United States more than three hundred thousand free people of color, and in the West Indies a much larger number; among them are many persons of wealth and intelligence. Would any town be injured by having the children of such persons educated among them? On the contrary, would not a college established in any place for the education of young persons of this description, increase its wealth and importance? Every one knows that an academy or college always benefits the place in which it is established, more or less, in proportion to its number of pupils and other circumstances. If a college for the education of young men of African descent were once put in operation under tolerably judicious management, I have no doubt that it would soon attract a large number of pupils, and rival some of our flourishing institutions. So far from wishing to discourage such a college, I should be very glad to have it in this town. And I believe that the citizens of this place, with their usual liberality and kind feeling, so far from opposing its establishment here, would welcome it with good wishes and pecuniary aid.

A. N.

College for Colored People.—While we regret sincerely the disgrace which the government and inhabitants of New-Haven have brought upon themselves, by their late ridiculous act, and more ridiculous reasons, we are glad of one consequence of their conduct, which is, that Boston itself may have the glory of the first establishment of a seminary for the instruction of a much wronged race of men. Boston had the first *printing press*, the first *canal*, the first *railroad*, and the first fighting for *Independence* in America.

She will be happy and proud to add to this list of honors that of having been the first to turn back to Africa the streams of science, which, originating there, fertilized ancient Greece and Rome, and Modern Europe. The ancient Egyptians were negroes, and were the fathers of European civilization and learning. For a liberal and honorable view of this subject, we refer our readers to a work entitled 'A-

\* In their treatment of the Indians.

on one hundred freedmen; when the final settlement, it was openly admitted, has received the Reserve College, in 1831, it will be well viewed in the world.

## AN APPEAL TO THE BENEVOLENT.

The undersigned committee appointed by a general convention held in this city, to direct and assist the conventional agent, the Rev. Samuel E. Cornish, in soliciting funds for the establishing of a COLLEGE SCHOOL, on the Manual Labor system, beg leave to call the attention of the enlightened and benevolent citizens of Philadelphia and its vicinity to the important subject. In doing which, they deem it unnecessary in this enlightened country, and at this enterprising era, to adduce arguments or multiply words by way of appeal. The contrast between enlightened and barbarous nations—between the educated and the vulgar, is the plainest demonstration of the utility of their plan, and importance of their appeal.

The colored citizens of the United States, assembled by delegation in this city, June last, alive to the interests of their brethren and community generally, resolved at whatever labor or expense to establish and maintain an institution, in which the sons of the present and future generation may obtain a classical education and the mechanic arts in general.

Believing that all who know the difficult admission of our youths into seminaries of learning, and establishments of mechanism—all who know the efficient influence of education in cultivating the heart, restraining the passions, and improving the manners—all who wish to see our colored population more prudent, virtuous, and useful, will lend us their patronage, both in money and prayers. The committee, in conclusion, would respectfully state,

that the amount of money required to erect buildings, secure apparatus and mechanical instruments, is \$20,000; of this sum the colored people intend to contribute as largely as God has given them ability, and for the residue they look to the Christian community, who know their wants, their oppression and wrongs—and more particularly to the inhabitants of this city, celebrated for its benevolence, and in which so many preceding steps, taken for the advancement of our oppressed people, have had their origin. They would further state, that all monies collected by the principal agent, Rev. Samuel E. Cornish, who is now in this city, and whom he recommends to the confidence of all to whom he may appeal, will be deposited in the United States Bank, subject to the order of Arthur Tappan, Esq. of New-York, their generous patron and friend; and in the event of the institution not going into operation, to be faithfully returned to the several donors. The contemplated Seminary will be located at New-Haven, Conn., and established on the self-supporting system, so that the student may cultivate habits of industry, and obtain useful mechanical or agricultural profession while pursuing classical studies.

Signed in behalf of the Convention, by JAMES FORTEN, JOSEPH CASSEY, ROBERT DOUGLASS, ROBERT PURVIS, FREDERICK A. HINTON,

Provisional Committee of Philadelphia. Philadelphia, September 5, 1831.

PHILADELPHIA, September 7, 1831.

I wish success to every judicious measure for the improvement of the minds of the rising generation of the colored people in literature.

WM. WHITE,  
H. U. ONDERDONK.

I do most cordially approve of the foregoing plan for meliorating the condition of the colored youths of our country; and being fully persuaded that the Manual Labor system is well adapted to the habits, wants, and peculiar situation of colored young men, I am of the opinion that liberal aid will be well and wisely bestowed on the proposed institution.

THOMAS M'AULEY.

My own views are entirely expressed in the above favorable notices of Bishops White and Onderdonk, and Dr M'Auley.

G. T. BEDELL.

I cheerfully commend the Rev. S. E. Cornish and the object of his application to my Christian friends; particularly because I feel confidence in the wisdom and perseverance of Arthur Tappan, Esq. in his efforts to promote the welfare of our colored brethren.

EZRA STILES ELY.

## JUVENILE DEPARTMENT.

For the Liberator.

Mr. EDITOR—The following is taken from 'An Evening at Home,' published in Birmingham, England, and, if you think proper, I should like to see it republished in your 'Juvenile Department.' It is a family dialogue between Emily Morrison, a little girl who had just returned from boarding school, and her parents, brother and sister. After the usual expressions of joy on such an occasion,—and Emma having given the history of many occurrences that had happened at school, and at her aunt's, where she had spent her midsummer holidays,—the conversation opens in the following manner.

ZELMIRE.

## AN EVENING AT HOME.—NO. 1.

'I met Frank Arlingham and Mr. Walker, this evening,' said Mr. Morrison; 'they tell me that Mr. Reepsley will be at the Anti-slavery Meeting to-morrow morning; and they were very desirous to make me promise to be there too.'

'Oh, mamma,' said Helen, who had been listening to her father, 'will you let me go? I should like it all things.'

Mrs. Morrison was about to reply, when her attention was taken by storm by Master Henry, who

exclaimed impatiently, 'Mamma! Mamma! do hear! What do you think? Emma says she eats West India sugar; and that she does not care about the slaves; and she says, she does not know what I mean! But, I'm sure, Emma,' continued he, looking indignantly at his sister, 'mamma won't love you at all if you don't care for the slaves.'

'Be quiet, Henry,' said his father, rather sharply; 'how can you be so violent? You frighten your sister: she has not been used to be amongst rude boys.'

'Did you care for the slaves, Henry,' said his mother, mildly, 'or did you care what sugar you ate, before you had heard a word on the subject? And when you returned from school last midsummer, did we fly upon you, as you have upon poor Emma, in the same circumstances?'

Henry looked quite abashed; and his mother turned from him to her gentle little Emma, who was much frightened, and quite astonished; and whose inquiring eyes asked what all this could mean.

'Come hither, dear little girl,' said her mother, pushing her own chair from the table, to make room for Emma to sit on her lap;—'come to me, and I will tell you all about the poor slaves; and when you know it, I am sure, Henry will have no need to scold you for not caring for them. And first, tell me,—don't you know that you are my own little girl, and that no one can take you from me? If the king himself took a fancy to your dear blue eyes, and curling hair, and wished to have you for his little waiting-maid, and were to send all his soldiers to fetch you away, still papa would not be forced to give you up against his will; and the child of the poorest parents in England could not be separated from them, without their consent, any more than the children of the rich: for we are *a free people*.'

Emma seemed perfectly to understand all this; and she held her mother's hand closely between both her own, while her expressive looks told the satisfaction she felt at being again *safe* at home with her own dear parents.

'But, do you know,' continued her mother, 'that in the West Indies, there are poor black people, who are *not free*, as we are, although they are our fellow subjects, and ought to share in all our privileges; but they are *slaves*; they are obliged to obey their white master; to go where he pleases; to do what he pleases; and to work for him all their lives, without being paid any wages; and, what is almost the worst of all, their children are *not their own*, but they are their master's *property*, and he can take them from their poor parents, and sell them to other white men who live a great way off; and then, their parents never see them any more, or hear of them, or know whether they are alive or dead. When your dear brother William was to leave us, and go to the East-Indies, far away, over the wide sea, we were very unhappy, and could scarcely bring ourselves to part with him; but think how much more we should have suffered, if we knew that he had been bought by a cruel master, and had no one with him, who cared for him, or would be kind to him; and if we could never hope to see our dear boy again! But, when we parted from William, we knew it was for his good, and now we often receive good news from him; and we all look forward with such joy to the time when he will return to all he loves; and when we shall show him his new little brother, and his dear little Emma, grown such a tall, good girl!'

'Oh, my dear William!' said little Emma, whose heart overflowed at this mention of her favorite brother; 'how I wish you were here; how I wish I could see you; and how sorry I am for you, dearest brother. Will you pine after home, as I did, and be ready to cry, as I was, when I walked along the streets, and saw so many faces; and yet not one that I knew? And will you long to be on the top of the hill, and to hear the loud singing of the lark, and the whistling of the ploughboys as they follow their oxen? And now I am at home, my own sweet home again; and I shall breathe the nice wind that blows so freshly from the downs, and you will not be with me to feel it too. How sorry I am, my own dear brother! And I am sorry for the poor little Negroes too, mamma, for they can never come back again to a sweet home, as I hope William will, and sit by his mother's side again! But tell me, dear mamma, what else the poor Negroes have to bear?'

'Their master if he pleases,' said Mrs. Morrison, 'may have brand-marks stamped on their flesh, with hot irons. I once saw the brand-marks of a Creole, who had come to England. He was very young, and yet he had been marked with the letters S. B. on his shoulder. When the slaves run away, their master hunts them down like beasts of prey, and chains and flogs them without mercy. Indeed he, or any other white man, may exercise greater cruelties than you can conceive on the slaves, if only care be taken, that none but slaves are by at the time; for, if a thousand Negroes were witnesses to the enormities a white man committed, still their testimony would not be taken; and he would remain unpunished.'

'But who gave their masters any right to serve them so?' asked Emma; who appeared almost confounded by all the new things she had been hearing.

'They have no right to serve them so!' answered Henry in an indignant tone. 'No one could give them any right at all.'

'No, indeed,' said Helen. 'No one could lawfully give their masters this power over them, any more than the Emperor of Russia could give his subjects right to come and make slaves of all of us, and carry us away from our country. The Negroes were stolen originally in Africa, and driven along the desert as a herd of cattle would be, till they came to the sea-shore; and then they were put on board a slave ship, and obliged to bid a last adieu to their country,—their legs in irons,—their hearts broken,—and themselves in the agonies of suffocation, from being crammed together in the hold of the ship, without room to turn, or air to breathe. Those who lived through the sufferings of their dreadful voyage, when they came to the West Indies, were bought for slaves by the Planters, who forgot that the receiver is as bad as the thief, and that they could have no more right to *buy* their fellow creatures, than others had to *steal* them.'

## SLAVERY RECORD.

## BLOOD! BLOOD!! BLOOD!!!

## ANOTHER INSURRECTION!

[*□*] North Carolina is thrown into a high fever! The Avenger is abroad, scattering desolation and death in his path! An insurrection has broken out among the slaves near Wilmington, the town is reported to be burnt, and *seventeen families murdered*! At the last accounts, the insurgents were slaying and burning all before them, and women and children were flying in every direction almost distracted. All business was at a stand—the militia were assembling—persons of all ages and ranks had volunteered their services—Raleigh and Fayetteville had been put in a state of preparation for war. It was thought there was a general concert among the blacks to an alarming extent.

The Fayetteville Observer, of Sept. 14, says, the first information of the contemplated rising was communicated by a free mulatto man. It appears that the object of the blacks was to march by two routes to Wilmington, spreading destruction and murder on their way. At Wilmington they expected to be reinforced by 2000, to supply themselves with arms and ammunition, and then return.

Three of the ringleaders in Duplin have been taken, and Dave and Jim executed. There are 23 negroes in jail in Duplin county, all of them no doubt concerned in the conspiracy. Several have been whipped, and some released. In Sampson, 25 are in jail, all concerned directly or indirectly in the plot. The excitement among the people in Sampson is very great, and increasing; they are taking effectual measures to arrest all suspected persons.

A very intelligent Negro Preacher, named David, was put on his trial to-day, and clearly convicted by the testimony of another negro. The people were so much enraged, that they *could scarcely be prevented from shooting him on his passage from the Court House to the Jail*. All the confessions made, induce the belief that the conspirators were well organized, and their places well understood in Duplin, Sampson, Wayne, New-Hanover, and Lincoln.

[*□*] We have no room for particulars—not even for comments. So much for oppression! so much for gradual emancipation! so much for the happiness of the slaves! so much for the security of the South! Where now are our white boastfuls of liberty? where the Polish shouters? where the admirers of those who die for liberty? Let the blood which is now flowing rest upon the advocates of war—upon the heads of the oppressors and their apologists. Yea, God will require it at their hands. MEN MUST BE FREE!

'Hath not a slave hands, organs, dimensions, *senses, affections, passions*,—hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter, as his master is? If you lash him, does he not bleed? If you wrong him, shall he not revenge?'

The trials of the blacks who participated in the Southampton Insurrection have commenced and are proceeding. Eleven have been tried, condemned and executed. Of seven others found guilty, two have had the sentence of death commuted to transportation, and five are recommended to mercy. Thirty yet remain to be tried.

*Virginia Barbarity.*—A letter from Rev. G. W. Powell, under date of Aug. 27, says that 'there are thousands of troops in arms, searching in every direction, and many negroes are killed every day; the exact number will never be ascertained.'

*The Virginia Insurrection.*—The Richmond Compiler states that a letter had been received from Prince William, asking for arms for the defence of the inhabitants. Apprehensions also existed in Orange County, and on the application of a committee of citizens appointed for the purpose, arms were to be immediately despatched.

*Baltimore, Sept. 15.*—We understand, that the negro man confined in gaol as a runaway, and who was suspected to be concerned in the Southampton insurrection, has been demanded by, and delivered to, the Executive of Virginia.

We are much concerned to learn that the Island of Jamaica is in a very agitated state, caused by the assembling of disaffected Negroes. In a letter received from thence a few days since, by a merchant, it is stated that for several successive nights, attempts had been made by the negroes to destroy Kingston by firing it: business was almost at a stand, the money holders being desirous of keeping that article, fearful of being driven to some dreadful resort.

*Bermuda Royal Gazette, Aug. 9.*

[*□*] The New-York Daily Sentinel, of Saturday evening, contains the particulars of a most 'daring outrage' committed in Virginia upon the person of a white man, because he 'maintained that the blacks, as men, were entitled to their freedom, and ought to be emancipated.' He was 'dragged from his room, taken out of town, stripped almost naked, and scourged almost to death by a mob of cowardly and ferocious slaveholders!' We shall publish the account in full next week.

*Death of Dr. Rice.*—We learn from the Richmond Telegraph, that the Rev. John H. Rice, D. D. President of the Union Theological Seminary in Virginia, departed this life on the 3d inst. in the 64th year of his age.

## BOSTON.

SATURDAY, SEPTEMBER 24, 1831.

## PROCEEDINGS IN NEW-HAVEN.

[*□*] Our remarks upon the late disgraceful proceedings in New-Haven, relative to the College for the colored population, are most reluctantly excluded to-day. These proceedings, we are glad to perceive, excite almost universal indignation. Many editors have taken a noble stand, on this subject, while a few exhibit a servility and meanness of spirit unworthy of rational beings—much more of American citizens. We have much to say, and more to quote, relative to this affair. In allusion to it, a correspondent of the N. Y. Journal of Commerce says:

'The fact is, the meeting was most disgraceful to the city where it occurred, and unprecedented, except by the recent Tammany Hall meeting, for personal invective and abuse. The sentiments expressed by a majority of the meeting are not those of many of the most respectable citizens of New-Haven; nor the sentiments of enlightened philanthropists in other parts of our country.'

And the Genius of Temperance appends the following cutting remark:

'The friends of the College will do well to look to Virginia or Kentucky for a location. They could not find more, and would probably meet less, narrow prejudice and opposition.'

We refer our readers to the preceding page for liberal sentiments in favor of the College. The Rev. Mr. Jocelyn's Appeal is eloquent, lofty, irresistible. He has been shamefully assailed and misrepresented, but he is able to vanquish a host of assailants. Among the New Haven editors, Barber of the Columbian Register shows the least civilization and intelligence, and throws the most dirt. We have rods in pickle for more backs than one.

## INCENDIARY PUBLICATIONS.

[*□*] Under this head, the National Intelligencer contains a piece, relative to the Liberator, which is crowded with lies, gross and palpable as mountains. The spirit of murder and madness breathes in every line. Yet it is eagerly and approvingly copied into the American Spectator! The fabrication is monstrous. Mr. Orr knows that he has understandingly inserted that which is false. His malignity has got the mastery of his conscience. We have circulated no papers extra in any part of our country. We have not a single white or black subscriber south of the Potomac. We have no travelling agent or agents. It is not the real or 'avowed object' of the Liberator to stir up insurrections, but the contrary. Our defense, we trust, will appear in the columns of the National Intelligencer. The remarks of Messrs. Gales and Seaton are libellous and silly. We have put them in type, but are compelled to defer their publication.

'An Address before the Working-Men's Society of Dedham, delivered on the evening of September 7, 1831. By Samuel Whitecomb, Jr. pp. 24. This is a strenuous and laudable defence of the working classes, by a self-made man, who deserves great credit for his industry and talents. It is a lamentable truth, that wealth has more power than knowledge or merit in society. Every moral effort, therefore, which is made to reverse this unnatural superiority, deserves praise. Extracts from Mr. Whitecomb's Address hereafter.'

An explanatory communication from 'P.' at Brooklyn, N. Y. in relation to the Rev. Mr. Gurley's visit to that place, is received, and put on file for insertion as soon as we can find room. We are again driven out of our columns, in company with our correspondents, so great is the pressure of highly important matter.

Communications received since our last number—'Brutus,' 'Freedom,' 'Justice and Equality,' 'Philadelphia Evangelist,' 'M. S.' and one from Hartford. Also a valuable letter from Georgia.

MARRIED.—In this city, by Rev. Mr. Sharp, Mr. Francis Standing, of North Carolina, to Miss Eliza Jackson, of Boston.

In Philadelphia, on Tuesday evening, 13th inst. by the Right Reverend Bishop Onderdonk, Robert Purvis, of Charleston, S. C. to Harriet Davy, daughter of James Forten, of P. On the 15th ult. by the Rev. John L. Dagg, Mr. John T. Mitchell, of Raleigh, N. C. to Miss Anna R. Muter, of P.

DIED.—In this city, 22d inst. Mr. Thomas Fisher, aged 49, a native of Falmouth, Jamaica. He fell a victim to consumption, after an illness of four months, which he bore without a murmur or complaint. The consciousness of having endeavored faithfully to do his duty here, enabled him to meet death with a smile, saying he was free from the cares of the world, and ready to meet his blessed God. He was a man of vigorous intellect and powerful mind. He was, indeed, without reproach, and his unblemished morals and amiable disposition secured the respect and love of all who knew him. His widow and children have been deprived of one who has cheerfully and faithfully performed the duty of a kind husband and father. Funeral from his house, in Peplar-street, this afternoon, at 4 o'clock.—Communicated.

In Cambridge, 17th inst. Mr. George Richards, aged 35.

## NOTICE.

TO THE COLORED YOUTH IN BOSTON, OF BOTH SEXES.

A NEW EVENING SCHOOL will be opened in this city, for instruction in Reading, Writing, Arithmetic, &c. That portion of the colored population who may wish to attend, will please to leave their names with the Editor of the Liberator. School to commence as soon as a sufficient number of scholars are obtained. Terms low. [*□*] Please apply soon. September 24.

## LITERARY.

From the United States Literary Gazette.

## AFTER THE TEMPEST.

The day had been a day of wind and storm;—  
The wind was laid, the storm was overpast,  
And stooping from the zenith, bright and warm,  
Shone the great sun on the wide earth at last.  
I stood upon the upland slope, and cast  
My eye upon a broad and beauteous scene,  
Where the vast plain lay girt by mountains vast,  
And hills o'er hills listed their heads of green,  
With pleasant vales scooped out and villages between.  
The rain drops glistened on the trees around,  
Whose shadows on the tall grass were not stirred,  
Save when a shower of diamonds, to the ground,  
Was shaken by the flight of startled bird;  
For birds were warbling round, and bees were  
heard.  
About the flowers: the cheerful rivulet sung  
And gossiped, as he hastened ocean-ward;  
To the grey oak the squirrel chiding clung,  
And chirping from the ground the grasshopper up-  
sprung.  
And from beneath the leaves that kept them dry,  
Flew many a glittering insect here and there,  
And darted up and down the butterfly,  
That seemed a living blossom of the air.  
The flocks came scattering from the thicket,  
where  
The violent rain had pent them—in the way  
Strolled groups of damsels frolicksome and fair—  
The farmer swung the scythe, or turned the hay,  
And 'twixt the heavy swaths his children were at  
play.  
It was a scene of peace—and like a spell,  
Did that serene and golden sunlight fall  
Upon the motionless wood that clothed the fell,  
And precipice upspringing like a wall,  
And glassy river and white waterfall,  
And happy living things that trod the bright  
And beauteous scene; while, far beyond them all,  
On many a lovely valley, out of sight,  
Was poured from the blue heavens the same soft  
golden light.

I looked, and thought the quiet of the scene  
An emblem of the peace that yet shall be,  
When, o'er earth's continents and isles between,  
The noise of war shall cease from sea to sea,  
And married nations dwell in harmony.  
When millions, crouching in the dust to one,  
No more shall beg their lives on bended knee,  
Nor the black stake be dressed, nor in the sun  
Th' o'erlabor'd captive toil, and wish his life were  
done.

Too long at clash of arms, amid her bowers  
And pool of blood, the earth hath stood aghast,  
The fair earth, that should only blush with flowers  
And ruddy fruits;—but not for aye can last  
The storm, and sweet the sunshine when 't is  
past;  
Lo, the clouds roll away—they break—they fly—  
And, like the glorious light of summer, cast  
O'er the wide landscape from the embracing sky,  
On all the peaceful world the smile of heaven shall  
lie!

BRYANT.

## A WARNING FROM THE GOLD MINE.

BY MISS H. F. GOULD.

Ye who rend my bed of earth,  
Mark me! from my lowly birth.  
Ye, in me, to light will bring  
What will rise and be your king?  
I shall rule with tyrant sway,  
Till ye rue my natal day;  
High and low my power shall own,  
I will make the world my throne!

He who worships me shall be  
Martyr, dupe, or slave to me;  
Love and friendship, on the way  
To his idol, he will slay;  
Conscience, I will stir her cry;  
Truth for me shall bleed and die.  
I will be a chain to bind,  
Down to the earth, the immortal mind.  
Though ye try me by the fire,  
It will only heat my ire;  
Though my form ye often change,  
'T will but give me wider range.  
For my sake, the poor shall feel,  
On his face, his neighbor's heel.  
Then I'll turn, and, taking wing,  
Leave with avarice but a sting.

I will be a spur to crime;  
Ye will sell your peace through time;  
And a long eternity  
Of remorse shall come for me;  
Now am I here without offence,  
But if ever taken hence,  
Man will eat a bitter fruit  
Springing from a golden root.

False honor, like a comet, blazes broad,  
But blazes for extinction. Real merit  
Shines like the eternal sun, to shine forever.

## MISCELLANEOUS.

The schooner Antarctic, recently arrived at New-York, was anchored near a group of seven small islands in the South Pacific, Lat. 4° 56', Lon. 156° 30'; while the crew were engaged in erecting a house on shore, entirely unsuspecting of any danger from the natives, who had received presents and appeared friendly, an attack was made upon nineteen, thirteen of whom were killed; five were rescued by boats from the schooner, and one of the men detained a prisoner; the vessel immediately left for Manilla, and after an absence of three months, returned to the islands, to which the captain had given the name of *Massacre Islands*. Perceiving that the natives were still unfriendly, the crew commenced an attack, which induced the islanders to send by Leonard Shaw, the only man spared, a request that the firing might cease. From this man the information was gained, that his companions had been eaten by these cannibals; and that by a combination of circumstances, he had been permitted to live till that time. The natives are represented as being large negroes, and as entirely unacquainted with white men.

They tell us of the 'march of intellect,' but that is a misnomer. The race or the gallop would be a more fitting term; for that is a quick movement, leaving behind it all old feelings, sympathies and prejudices: the following fact which I find in a French paper, will help to prove.

Agnes was young, pretty and twenty:—her husband had been rich, for which reason she married him. But he became old, ugly, and what was worse, poor. He never in his life did but one sensible thing, and that was dying. What right had such a man to live? Agnes, it may well be supposed, had a husband in reserve: but he was exceedingly poor, and they were exceedingly puzzled how to pay the wedding expenses! How do you think they effected it? Agnes sold her dead husband's body to the surgeons, in order to secure the living one. 'This is the nineteenth century,' she said; 'I am liberal, and will act according to the principles of utility established by the glorious days of July. My husband was useless while living, to me, and to the human race; let him when dead, benefit both.' Her husband's dead body 'did coldly furnish forth the marriage table.'

*Wholesale Murder.*—One of the editors was in company with a gentleman on Wednesday last, direct from Halifax, who stated that he witnessed the trial of Henry Gambles, captain of the Lady Sherbrooke, from Londonderry, shipwrecked near Cape Ray on the 19th ult. by which 273 persons lost their lives, the particulars of which were given in our last. Captain Gambles was convicted of intentionally wrecking the ship to get at the insurance, and sentenced to be hung, after which he confessed that he deserved the punishment. Our informant states that so heart-rending were the details of the horrid scene in which near 300 human beings were consigned to a sudden and watery grave, that the whole court, and apparently all the spectators, shed tears. One of the witnesses, whose arm was broken, had lost his wife and a large family of children.

Chambersburg (Pa.) Republican, Sept. 13.

*Journal of Health.*—The second volume of this useful and popular periodical is just completed. A new one is to commence immediately—and we trust with increased support.

The course heretofore pursued by this journal, with all subjects on which it has treated, commends it to the patronage of every family; and the low price (\$1.25 per year) places it within the reach of almost every one. No publication has taken a more decided stand against the common use of wine and other fermented liquors; and none, we believe, has more successfully battled intemperance under that flimsy covering.

The next volume will embrace a large variety of topics; and much, very much may be reasonably expected, from the ability heretofore displayed by its editorial corps.—*Temperance Advocate.*

*The Difference.*—In 1799 there were 52 journeyman tailors in the city of Albany—only two of whom were temperate! The whole fifty intemperate ones could not produce of their own funds fifty dollars; while the two who were temperate could show of their own earnings eighteen hundred dollars! This shows the difference between 'taking a little,' and 'total abstinence,' when no hazardous business is entered into by the individual.—*Ibid.*

With respect to the authority of great names, it should be remembered, that he alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of his own times; who, like the peaks of Teneriffe, has hailed the intellectual sun, before its beams have reached the horizon of human minds; who, standing like Socrates on the apex of wisdom, has removed from his eyes all film of earthly dross, and has foreseen a purer law, a nobler system, a brighter order of things; in short, a promised land! which, like Moses on the top of Pisgah, he is permitted to survey and anticipate for others, without being himself allowed either to enter or to enjoy.

It is quite a mistaken idea that women cannot keep a secret—nobody so well. Trust her but with half, or try to keep it from her altogether, and she is sure to beat you, because her pride prompts her to find out what the man thinks it right to conceal, and then her vanity induces her to tell what she has found out; and this in order to show her power of discovery. Trust all to her, and she will never betray you; but half a confidence is not worth having.

MAXWELL.

At the recent Temperance meeting by the colored Presbyterian congregation in Duane street, New-York city, 29 members were added to their Temperance Society.—*Genius of Temperance.*

*The Dromios.*—A few days since, while Justice Hopson sat on the stoop before the Police office, he was approached by a colored man, whose person, dress, and manner of walking, so exactly resembled those of Wansley, the pirate of the brig Vineyard, that the magistrate involuntarily started, and exclaimed, 'Are you not Wansley?' 'No, squire,' said he, 'but you are not the only person who asked me so; but the last one who asked me, I knocked him down.'—*N. Y. paper.*

A smuggler in Hartford, Vt. being hard pressed with \$2000 worth of goods from Canada, threw them over the wall, and went for assistance to conceal them. He asked the first man he met, who replied, 'Oh yes, I am a Custom House officer.'

England contains 10,000 leagues of roads, 1,500 leagues of canals, and 1,200 leagues of rail roads. The territory of France is twice more extensive than that of England, and has only 1,500 leagues of roads, 500 leagues of canals, and 40 leagues of rail roads.

Guineas were first coined in King Charles the second's reign, and had their name from the gold of which they were made being brought from that part of Africa called Guinea.

A white oak tree in Franklin county, Pa. was recently manufactured into 1400 shingles, 200 felloes, 2 saw logs, one 14 and the other 16 feet long, one house log 22 feet long, 4 rail cuts, making 60 rails, and 2 cords of wood.

*A sweet Temper.*—A gentleman when asked his opinion of a certain critic, a few days ago, gave it in the following terms: 'Why, he is a perfect crab apple; a decoction of verjuice; the quintessence of ascerbity. If I wished to convert the Thames into lemonade, I should first pitch him into it; and if, after the first dip, it was not sufficiently acidulated for ordinary drinking, water must contain a greater quantity of saccharine matter than chemists generally imagine.'

*The famous Maydalen Report.*—made by a highly respectable and benevolent society in the city of New-York, representing the number of licentious females in that city to be truly alarming, has given great offence to very many of the other sex, who are deeply interested in the subject, and who manifest great fears lest the city should be disgraced—*by the Report.* These have held meetings and passed pompous Resolutions. Their object, however, will be well understood by the public. The character of the committee is a sufficient pledge to the community of the truth of the Report.

Massachusetts Yeoman.

It is stated in the Louisville Advertiser that a number of fishermen and their families, amounting to no less than 250 persons, had disappeared during the late gale at Barrataria. The huts of these unfortunate people were all washed away, and the boats into which they had fled for safety in the storm, are no longer visible. It is much to be apprehended, that every soul perished.

*Imprisonment for Debt.*—A beautiful commentary upon the system is furnished in the advertisement of Aaron Vansciver, published in the National Intelligencer. Mr. N. is confined in Mount Holly jail, for a debt of thirty dollars, and offers to work for any person a year, who will release him from imprisonment. He is willing to make himself a slave in the free air, rather than endure the undervailed loathsomeness of a prison.—*Troy Sent.*

*N. Y. Genius of Temperance.*—There is not a paper on our whole list of exchange, of the character assumed by the one just named, which, as we think, so well and so consistently maintains it. It is, in our opinion, precisely of the right stamp to meet the exigencies and demands of the times. We admire its unswerving independence, its boldly speaking against 'revelry in raffles as well as revelry in rags,' united with its cool, philosophical, gentlemanly and Christian-like manner of handling disputed points.—*Stonington Phenix.*

A letter from U. S. ship Ontario, Marseilles, July 9, says the John Adams proved herself the fastest sailing vessel in our Navy, having logged fourteen knots, and made the shores of Europe, on the 20th day of her passage.

Objections to enterprises of practical benevolence should be answered in the language of Washington, when, meeting Lee on the retreat from Monmouth, he was told that American militia could not be made to stand against regular troops,—*Sir, you never tried them.*

The Buenos Ayres Packet contradicts all the statements of Gibbs, the pirate; so far as they relate to his visit to Buenos Ayres: and Admiral Brown says there is not one word of truth in it where he is spoken of.

Near the Patent Bread establishment in London, where alcohol is distilled from the vapor of the bread, an opposition baker has put up a sign—*Bread sold here with the gin in it!*

In London, the clerks in the Life Assurance Companies have been kept to work till 10 and 11 at night, by numerous applicants who are fearful that the Cholera Morbus will deprive their families of their services.

A lady was taken before the New-York Police on Wednesday, having been followed from Philadelphia, where she obtained a young infant by false pretences. The infant was restored to its mother, and the lady, after satisfying the mother, discharged.

It was reported that Dr. Francia, the aged Dictator of Paraguay, had died.

## MORAL.

## SABBATH SCHOOL CELEBRATION.

BY THE REV. J. PIERPONT.

Father of lights! we bless each ray  
Shot from thy throne to lead the blind:  
With song we hail the holy day  
That's dawning on the youthful mind.

Gone is the gloom! the cold eclipse,  
In which the ignorant at thee gaze,  
Has passed; and now from infant lips  
Art thou, O God, perfecting praise.

Bishop of souls, whose arms were spread,  
To clasp and bless such little ones,  
On these be thine own spirit shed,  
That they may be thy Father's sons!

Friends of the young, whose toils are o'er,  
Taste ye in heaven a purer bliss,  
Or one that now ye cherish more  
Than that which comes from days like this?

Author of life! when death's cold hand  
Is gently on our eyelids pressed,  
May sorrowing children round us stand—  
The children whom our cares have blessed.

## THE TIMES IN WHICH WE LIVE.

We have fallen upon other times than the church of God ever saw before—times, in which the same amount of religious and moral influence which once availed to advance the cause of Christ, will not enable it to hold its own. The intellect of man has waked up to a new activity—has burst the chains that bound it, and the barriers that confined it, and with ten-fold means of influence, is going forth in its mightiness to agitate society. Old foundations are broken, and old principles and maxims are undergoing a thorough and perilous revision, and that too upon mighty scale.

In our colonial state, we were few, and poor, and feeble. Intercourse was difficult and rare, and moral causes insulated and local. What was said in one colony was not heard in another, and what was done in one State was not felt in another. But now each colony is a state, and each state a nation, and intercourse is rapid, and local causes tell in their results throughout the whole, as every stroke on the body is felt through all the members. Nations compose our confederacy, and nations our religious denominations, and nations the army of the aliens.

Spirit of the Pilgrims.

*Influence of Religion on Slaves.*—The following is a note, to a published address by C. C. Pinckney, of Charleston, S. C.

'On a plantation in Georgia, where, in addition to superior management, the religious instruction of the blacks is systematically pursued, the crops are invariably the best in the neighborhood, and the neatness and order which the whole establishment exhibits, prove that the prosperity of the master and the best interests of the slave are not inconsistent. The same state furnishes another instance of this position. The people of an absentee's plantation were proverbially bad, from the abuse and mismanagement of the overseer; the proprietors residing in England, and the attorneys in Carolina, the latter dismissed the overseer, as soon as his misconduct was discovered, and employed another, who was a pious man. He not only instructed them himself, to the best of his abilities, but accompanied them every Sunday to a Methodist meeting-house in the neighborhood. At the end of five years, their character was completely changed, and has so continued ever since. After nearly fifteen years, the surviving attorney is now in treaty for the purchase of these very negroes, whom he formerly considered a band of outlaws.'

*Morality of the Gospel.*—The most practical book, that ever was written, is the gospel; and the great point, where it differs from human morals is, that human morals say,—do so for present convenience, and the gospel says, do so for eternal reward.—Human morals say,—do so, because it has appeared to wise men to be the best rule of life;—the gospel says, do so, because it is the will of God; they both say, do it, but they differ in the authority and the motive, as much as Omnipotence differs from frailty and eternity from time.

The only way to know Christ is, not to make our notions his notions, or to substitute any conjectures of our own as to what religion ought to be, for an humble and faithful inquiry of what it is.

Sidney Smith.

## JOHN B. PERO,

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In rear of Dock Square, near the City Tavern,

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Otto of Rose, Macassar and Antique Oil, Milk of Roses, Bear's Oil, Coronet Oil, Essence of Orange, Essence Soap, Lemon and Bergamot, Russia Bear's Grease, French Roll and Pot Pomatum, Naples, English, Windsor, Palm, Transparent, Castile and Fancy Soaps; Shoe, Head, Clothes and Teeth Brushes; Swan's Down Powder Puffs, Emerson's and Pomroy's Strops, Fine Teeth, Pocket and Dress Combs, Court Plaster, Real French Hair Powder, Playing Cards, Old English Razors, H. Burke's do. Gentlemen's Shaving Soap, first quality, from Windsor, England; Rose do. Wash Balls, Tooth Picks, Penknives, Scissors, Calf Skin Pocket Books and Wallets, Pencils and Cases, Teeth Powder, Pocket Almanacs, Snuff Boxes, Curling Tongs, Large and Small Blackball, Day and Martin's Real Japan Blacking, Warren's do. Hayden's do. Silver plated Pencil Cases, Collars, Stocks, Stiffeners, Gloves, Rouge, German Hones, Britannia and Wooden Lathering Boxes, Light Boxes, Tweezers, Dominos, Scratches and Curls, Hair Pins, &c.

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March 26.